

REFORMED CHURCH MESSENGER

The Reason

There are so many, many things
We cannot understand—
Why helpless babes should cry for food
In a richly yielding land;

Why Might is apt to outwit Right,
Why Selfishness and Greed
Untrammelled often go their ways
And gloriously succeed!

Why Wrong can lure enchantingly
And look divinely bright,
While dull, forbidding, set with thorns,
The path that leads to Right!

Why Faith should have for its reward
Grim disillusionment,
And Loyalty—deceit, intrigue,
Instead of sweet content.

I question why these things should be—
Can God have meant it so?
But then the answer comes to me
In a sunset's crimson glow;

In laughter of a little stream
That goes its happy way
To join the sea; in mountains blue,
In the dawning of a day,

In birdsong, flowers, grass, and trees,
In warmth of noonday sun,
In evening's cool, in crescent moon,
Quiet dark when day is done;

In ceaseless surge of ocean tides,
In the regularity
With which the seasons come and go—
All these speak Truth to me!

For Nature is OBEDIENT,
And therefore glad and gay;
Man forfeits Happiness and Peace
Who dares to disobey!

—Grace Harner Poffenberger.

A Pastel

A storm is on.
The curtain of the rain has fallen on the scene of lake
and hill and sky.
A flash of lightning cuts across the stage in jagged
sharpness.

The roll of thunder follows, long drawn out.

A low, sweet sound of rain upon the leaves;
A loud continuous pouring from the roof;
A rush of wind;

Then comes another flash of
light;
Another roll of thunder, long-
drawn out;
The drama of the storm moves
on majestically.

Last on the stage,
Low in the west,
The sun appears!

Its going down,
Midst clouds and rain,
Is glorious!
See all the jewels here
On leaf and bough!

J.R.S., Jr.

Aug. 1, 1933.
Camp Minnesing,
Algonquin Park, Canada.



THE 1933 CONFIRMATION CLASS OF PASTOR JAROSLAV T. STULC
IN FAR-OFF CZECHOSLOVAKIA.

(The young lady to the pastor's right is his daughter.)

PHILADELPHIA, AUGUST 17, 1933

ONE BOOK A WEEK

THE CHURCH AND THE SOCIAL GOSPEL

In March, 1929, The Rauschenbusch Foundation was established in memory of the late Walter Rauschenbusch, one of our foremost prophets of the social gospel. It calls for an annual course of lectures at the Colgate-Rochester Divinity School on some phase of the social expression and application of Christianity, these lectures to be published in book form. The first course was given by Dr. Justin Wroe Nixon and was published under the title: "The Moral Crisis in Christianity." The second course was given by Dr. Charles Clayton Morrison and has just been published by Harper & Brothers under the title: "The Social Gospel and the Christian Cultus." It is a difficult task to undertake any review of it in the short space of one page, for it fairly bristles with original thought, arresting ideas and challenging statements. As in all of Dr. Morrison's utterances the affirmations fairly ring with conviction and it is hardly fair to quote them without giving the accompanying argument for them. The book appears at an opportune time for, there is no denying that the intense interest in the social gospel which was awakened by such prophets as Rauschenbusch, Washington Gladden, Graham Taylor and Josiah Strong has given place somewhat to a revival of interest in personal, mystical and sacramental phases of religion. (See the first chapter of the striking book: "Theism and the Modern Mood", by Professor Walter Marshall Horton, for confirmation of this fact.) And yet, as Dr. Morrison convincingly shows in what is perhaps the most outstanding chapter in the book, the social gospel was the very genius and substance of the primitive Church.

The thesis of this intensely interesting book is this: our theological seminaries have long been awake to the social implications of the gospel; the ministry, on the whole, is convinced that Christianity means the redemption of the whole social, industrial, and international order as much as of the individual; but when this ministry undertakes to function through the Church it finds that the whole garment in which religion has clothed itself, the whole concrete expression it has assumed, the nature and genius of its organized form, its vehicle of transmission to the world, its embodiment in dogma and worship—in other words, its "cultus" is purely for the saving of individual souls and the ministry to the individual in his personal religious needs. The young minister goes to his first parish full of ardor for the social application of Christianity through the Church. He rightly assumes that he does not go simply or primarily to minister to the Church itself but he expects to use his Church as an

instrument for saving the world—its institutions as well as individuals. He immediately discovers that his Church is the creation of a purely individualistic, evangelistic gospel and is neither fitted by its membership, its services, its beliefs, or its social organization to be the organ of the social gospel: "A comprehensive facing of the whole situation is necessitated by the radical doubt which has seized the minds of the new generation of ministers. From the moment the young minister of today enters his first parish, he discovers that he will have to handle his social idealism with caution, if not hold it entirely in abeyance. To bring it in he feels that he has to drag it in by the heels. It does not 'belong.' It seems to be extraneous to the cultus. His people's minds are set in a mold which presupposes that he will preach about individualistic morality, or expound the scriptures, or promote the missionary and benevolent causes of his denomination, or elucidate the doctrines of historic Christianity, or point the way of mystical escape from the conflicts and hardships of life, or call upon the unsaved to accept Christ as their personal Saviour, or if he is very modern, translate the values of conventional religion into the concepts of contemporary psychology. But he is not expected to touch upon public questions, problems of the social order, except in the most general and innocuous terms. And even if he does, he runs the risk of inviting criticism for having brought into the Church an alien theme, a theme that is not only alien but divisive."

In four lectures Dr. Morrison proceeds to point out along what lines the Christian cultus must be radically reconstructed so that the social gospel may be made to feel at home within it and successfully operate through it. First we must have "The Social Orientation of Worship", then "The Social Extension of Theology", then "The Social Reconstruction of the Church" and finally "The Social Expansion of Christian Ethics."

The most challenging chapter in the book is the one entitled "The Primacy of the Social Gospel in Original Christianity." Here Dr. Morrison challenges the whole Protestant conception of Christianity as a gospel of the individual's direct relationship to God and insists that the preaching of all the first apostles was not of Jesus as a "personal saviour", but as the promised Messiah who was to set up a new order in the earth, and salvation came through identification with that order. (It is interesting to remember Josiah Royce's contention that Christianity was originally loyalty to the "Blessed Community" which had been established and that there was no salvation apart from it. See "The Problem of Christianity", Volume I. You will

find Bishop Gore holding practically the same view in all his writings.) "Believing on the Lord Jesus Christ was for them no insulated individual act taking place in a subjective relationship with God. It was an act which found its meaning in a social vision. It involved their participation in a new public world order under the reign of the Messiah whom they believed Jesus to be. The Messiah was a public figure, not alone a personal saviour. His appearing and their acceptance of Him carried the far-reaching social connotation of world transformation. Their baptism was their initiation not merely into a company of those who were personally saved, but into the public enterprise which the Messiah was set to consummate. True, this enterprise involved a personal way of life; it called for repentance; it promised the Holy Spirit. But all these had no meaning for these first disciples apart from the new Kingdom which the Messiah was to bring into being — a world Kingdom in which would be realized the social hope with which the prophets of the past and the expectant mood of the present had invested the concept of the Coming One."

This is all so important that I want to quote one other paragraph, letting Dr. Morrison state his conviction himself, rather than trying to sum it up in my own words: "This concept of the Kingdom of God as the end and goal of early Christianity was the sustaining hope of its first disciples. Their ethics derived from it. Their piety derived from it. Their earliest theology derived from it. Their most mystical conceptions, such as that of being 'in Christ', derived from it. Their joyous fellowship derived from it. We cannot understand their personal religious experience apart from it. This experience was not the kind of thing which modern evangelicals seek to create in revivalism, or in mysticism, or in any of those more contemporary movements such as Christian Science or Buchmanism, which purport to bring salvation to the individual without reference to any overarching social ideal. All such movements which come to us in the name of first-century Christianity are an affront to history. Yet the evangelical mind of Protestantism has become obsessed with the historic error that first-century Christianity was primarily a personal experience of the "saving power of Christ" through some direct contact of the individual soul with God. . . . The crucial thing which the first Christians believed and out of which their personal experience grew was that Jesus was the Messiah. This belief carried far-reaching social implications, involving a world revolution which the Messiah would accomplish on His return. To be saved was to be found on His side in the day of His appearing."

Frederick Lynch.

A LETTER FROM PASTOR STULC

Chvaletice, p. o. Recany n. Lab.,

Czechoslovakia, July 18, 1933.

Dear Dr. Leinbach,

Dear Readers of the "Messenger":

It is our 1933 confirmation class (see cover page) that makes me write to you all today. My, what a long silence! And what changes in all the world since my last letter. Changes economical, changes in States, changes in business, in exports and imports, changes in men and in things, in hopes and achievements. And in it all, something firm, unchangeable: men toiling, restless, hoping, deceiving and being deceived, loving and hating, conquering

and losing, falling and rising and in spite of all being led on and on by Light Eternal, by everlasting Love, pure and immortal, led on and struggling on, even if erring often, dashing and being dashed forward to what is our destiny—God.

It has been a hard and busy time for us ever since my last letter. Sickness in the family, repeatedly, dangers within and without, hardships great and hard to carry. And all as necessary and as good in the school of life as any great joy and prayed for or unexpected blessings.

I do not want to enumerate things, knowing that you all across the Ocean have your own crosses to carry and your

own tears to shed. Today we all have to clasp hands tight across the seas and strengthen ourselves in mutual love, trust, sympathy, and pray together and forsake not one another. Ours is the time when the song: "Blest be the tie that binds," has to be materialized in deeds and conduct wherever we are. Czechoslovakia, the cradle of the first Reformed Church of history, with her John Hus and John Comenius, the one from southern Bohemia (Czechia), the other from southern Moravia (Moravian Church), appears to be an island of security and peace and order in all Europe today. True, there is so much

(Continued on Page 14)

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EDITORIAL

THE PHILOSOPHY OF GLOOM

In discussing the paganism of modern life, the MESSENGER some time ago quoted Mr. G. K. Chesterton as saying that half of our pagans are pessimists who think that they have nothing for which to be thankful, and the other half are atheists who think that they have nobody to thank. Those who have noted the sense of futility and frustration which runs through our present-day literature and life have no doubt of the damage caused by a pessimistic spirit. In a recent lecture, Dr. James Black, of Edinburgh, reminded us that pessimism is either a passing mood to which all folks are liable, or it is a matter of temperament, or it may be an affectation and pose, or finally it may be a sincere creed, a reasoned philosophy of life, baffled by its own inherent problems. We need not much concern ourselves with moods, temperaments or affectations. You can't argue with a mood, and you can do little with a temperament except wait until the cloud lifts. Moreover, those too clever young men, who "get fun out of the argument that life is essentially rotten and bad, never commit suicide," says Dr. Black, "no matter how many folks wish they would."

But it is not surprising in a world like ours that many should be honestly overwhelmed as they reflect on the ills of life and find it increasingly difficult to understand the baffling mysteries of pain, sorrow, sin and war. These problems have been made more complex as the mysteries of the universe are pushed farther and farther back, while the new psychology sometimes makes man wonder whether he is a soul at all, and the study of moral and social conditions makes him doubt whether there is any principle of love strong enough to contend with the powerful law of the fist and the claw. When so many had begun to measure the values of civilization by the amount they could eat and drink and grab for themselves, it is no wonder that we are now suffering a kick-back from our materialistic living, and that the rebound should be deep and real. When men lose the things they were trusting in, it is natural for many of them to feel that nothing is left. And yet as a philosophy to explain man's life, Dr. Black declares it is obvious that pessimism is ridiculous. When it tries to put itself into a syllogism, it becomes absurd.

Its argument is something like this: All striving is pain, misery, futility; all life is striving; therefore, all life is essentially miserable and futile. This begs the whole question. *Striving is not pain, but exhilaration and pleasure.* As long as you strive, you have hope and optimism. It is in the ages of revolt and revolution that pessimism is always most prominent; it is the periods of change, adjustment and rehabilitation that reveal most insistently the doctrine of despair. Before the awful war it was almost a universal mood to say, "Trust the human spirit." Now, in the depression, with all its disillusionment, it is more customary to say, "Trust nothing," and to ask, "What is the chance for the Church of Christ?" Then we felt that the progress of civilization was destined to chase out all our fears; now we are again obsessed with fears. Every period of great faith in God, in man and his work, in the progress of history, has been a period in which pessimism was weak and negligible. Wherever men are launching into a supreme adventure for God and for their fellows, gloom is chased away. There is no greater loss than to lose faith in ourselves, in our social progress, in the great dreams that once thrilled us; for back of all this you will always find *disbelief in a God who loves and cares.*

Perhaps no poem has ever been written which more logically faced the finalities of pessimism than that nightmare of hopelessness, *The City of Dreadful Night*, by James Thomson. One of the reasons for the multiplying suicides is to be found in such a sunless philosophy with its "dead faith, dead love, dead hope," and it's one positive assurance is that "this little life is all we must endure." This, it has been said, reminds us of that devastating line by Lippmann: "You can end it when you will, without the fear of waking after death."

This materialistic pessimism must be treated as a dangerous enemy, not only to human joy and peace, but also to good morals and social progress. Eddington says that the true scientist today must posit "a creative spirit" in the universe. No longer do the real leaders of science utter the crass materialism of Huxley, Hegel and Spencer; this is a spiritual universe—not a vast machine, but a great thought, which requires behind it, through it, over it a great Thinker. Surely it is not a time for negative lamenta-

tions in the pulpit, when there are so many positive and quickening truths to be preached. It is the business of the prophet to show that in Christ is to be found the only reasonable explanation of the world in which we live. Faith in Christ does not abolish the problems of life and death and destiny; it gives us greater problems. But it gathers up all lesser mysteries in the greater mystery of the love of God. When once men yield to that love, all gloom and doubt and fear will be conquered. This is the victory that overcometh the world.

* * *

WE HAVE DONE OUR PART?

It is a rather striking fact that with the going into effect of our National Industrial Recovery Act, the Home Missionaries of our Church should receive official notice of a substantial reduction in their appropriations. While our Government is attempting to meet unemployment and rising prices with shorter working hours and increased wages, the Church adds insult to injury by a further reduction of the wages of the Staff and Missionaries of the Home Mission Board. Failure to co-operate with the Recovery Act will make one guilty of a lack of patriotism. Has the Church no patriotic duty here, or is she failing to recognize it, and by so far disqualifying herself to take her place in a movement that so vitally affects all of life as well as every life? The hardships which many of these Missionaries have already endured is a shameful reflection upon our Church. That these servants should have been made the goat of a financial depression will forever remain a stain upon the fair name of our beloved Zion. What a far cry from the spirit of the early Christian Church, when they shared equally the hardships of their day! We believe in sacrifice made for a worthy cause, but to be expected to do the other fellow's sacrificing is an entirely different proposition, and wholly unscriptional.

Is our Church doing her part? Is the action in question, forced upon the Mission Board, in keeping with the spirit of NRA? Wherein does the trouble lie? Manifestly, such disloyalty is a reflection of the lamentable absence of a full understanding and appreciation of the place and purpose of Missions in the program of the Church. The Home Missionary enterprise is the pivotal factor of our denominational existence. Upon its success depends the life of our Reformed Church. In fact Missions is the very heart-throb of the Christian religion. A Missionary-minded Church will solve our problem.

—H. A. SHIFFER.

* * *

THE BEST INSURANCE

In a recent remarkable letter sent to his clients by Mr. Roger W. Babson, that economic expert says that recent experiences have proved that governments and banking houses are both tarred with the same unreliable brush and one can be trusted in an emergency no better than the other. The whim of the populace, he says, will wipe out contracts, debts, industries or constitutional amendments when, as, and if they desire. "Going off gold" was bad enough and very few persons two years ago believed this would now be possible. But "to have the United States Congress declare, without blinking an eye, that States, municipalities and corporations need give no attention to their promises to pay their debts in gold—or 'its equivalent of the present weight and fineness'—is almost unbelievable." Believing thus that *the lack of righteousness* in high places is threatening the collapse of capitalism, and maintaining also that the success of other economic systems is even more dependent upon righteous leaders and people, what should these recent experiences teach us, asks Dr. Babson. And he replies, "They should teach us that mortgages, stocks, bonds and bank accounts can very easily be wiped out under our present form of government, and even those who have been relying upon insurance companies for protection may greatly be disappointed."

In what then should we invest? There must be some real reward for industry, thrift and courage, and Mr. Babson is convinced that "we may be coming back to nature's system, where the wealth of families is measured by the number and the character, the health and ability of their children." In former days, he points out, fathers, as they

reached old age, depended upon their children rather than upon interest, rents or bank accounts. Mothers likewise depended upon their children rather than upon life insurance policies or savings banks. "Hence, time then was given to training children, both to be economic assets and to have family responsibilities. They were taught from childhood that some day they must take care of their parents."

Mr. Babson admits that such radical economic changes may not happen immediately. He says that before the present socialistic trend goes too far, there may be a violent reaction to conservatism such as followed the Wilson Administration in 1920, but he warns us that ordinary prudence demands of us that we insure against these changes by the proper training of our children and grandchildren, and by getting them into occupations which will command positions under a socialistic regime. We can get some idea of the trend, for instance, by studying Russian occupations under the Soviet system. There the scientists, surgeons, engineers and trained artisans fare best, while security salesmen, advertising agents and middlemen fare worst; the artist, musician, writer or orator is far better off than the banker, merchant, salesman or lawyer, unless the latter has a government job!

What is the real test of our wealth? It is determined, says Mr. Babson, by "how we would get on if all our mortgages, stocks, bonds, bank accounts and insurance policies were wiped out. Have we ourselves the character, health and ability to start over again and earn 'an honest living', or have we children or grandchildren who, without any help from us or our securities, have the character, health and ability to support us? If so, we are safe; but not otherwise. This means that the real test of our wealth is the number of our children and grandchildren who are God-fearing, healthy and well educated."

Here also Mr. Babson shows how disappointed those radicals may be who are depending upon old age pensions, unemployment insurance, or on savings bank accounts and life insurance policies guaranteed by the Government. He points out that it may be easy to get the Government to guarantee the savings of the "forgotten man"; but how, he asks, "is the Government to get the money to pay interest on all these securities?" Do not forget that the money now used to pay interest on government bonds, government aid and government work, comes from the very groups which the radicals now plan to wipe out. The only possible way for the Government to secure funds to do these things is to develop ability, energy and leadership to operate these industries, irrespective of how they are owned; that is, to enlist character, education and health.

In view of all these facts, is it not wise to begin at once to spend more time upon our children and also to spend more money in assuring them the best kind of an education which will be of service to them in the new age, not forgetting that our Reformed Church schools and colleges are both willing and able to co-operate with you in securing these very results? Whatever the economic system of the future, Mr. Babson is perfectly right in saying that "surely as corks will always float and stones will always sink, so surely will ability, character and leadership always be in demand." From this point of view, are *you* insured?

* * *

HITLERITE KULTUR

Some of the more recent manifestations of present-day civilization in Germany include expulsion of that splendid Christian gentleman, Siegmund-Shultze. Those who know something of his beautiful work and especially those who heard him speak at the last meeting of the Federal Council and at other Church gatherings in America, do not need to be told that he is one of the choice spirits of this generation. The *Christian Century* truly says that his social settlement in the heart of the working-class district has enabled him to render the sort of service in Berlin which Jane Addams has rendered at Hull House. As a professor in the University of Berlin his contacts with socially-minded students have made him a real inspiration, and his benign influence for better relations between his own country and other lands made him a most useful leader of the

German branch of the World Alliance for International Friendship through the Churches. It is obvious that there is no place for such a man in Hitler's Germany, and the *Christian Century* remarks that "his expulsion is an event to arouse both indignation and pity—indignation that a government should be so ruthless, pity that it should be so blind." Are we to conclude that real Christians are as unwelcome as the Jews in the eyes of the Nazis?

What to some folks will appear a more enlightened action, but to others will seem equally petty and unworthy of a modern government, is the order just issued against the use of artificial aids to beauty on the part of the dear ladies. Expulsion from Nazi gatherings is ordered for all those who have been guilty of the heinous crime of using lipsticks or face powder. Even dictators may find their hands more than full in the attempt to enforce such drastic edicts. It is possible that the American government has in the past done some things equally foolish; however, we sincerely hope not.

* * *

KEEP THE LIGHT TURNED ON!

Marlen Pew, the able Editor of *Editor and Publisher*, writes, "Invariably as night follows day, interference with the orderly processes of publication of the facts concerning government leads to public abuses. The income tax scandals in high places that are rocking the nation in 1933 trace back to the suppression of income tax reports in 1925 when, almost by unanimous consent, Congress railroaded through a repealer which totally ignored constitutional rights and sealed income tax returns as if they were the most precious and sacred of all public documents."

It is a wise admonition. Alas, Republics continue to be notoriously forgetful.

* * *

INTEGRITY—PLUS OR MINUS?

Plutarch in one of his interesting stories of the great men of ancient Greece and Rome makes the statement that men of high repute, who are scrupulously upright in their private affairs, will often be careless in the expenditure of public moneys. He offers as an illustration of the statement the case of Aristides, who was so distinguished for his honor as to be entitled "the Just", yet did not hesitate to expend funds belonging to the State loosely. He was strictly just in his personal affairs, but apparently careless in the expenditure of the public money.

Is not something like this commonly true among public men? A man who is meticulously honest in dealing with his fellow-men will often seem to have scant honesty when he is dealing with the affairs of the general public. A striking illustration is afforded by the enormous salaries given to presidents of insurance companies and railroad executives. Would these trustees and directors vote to give such commanding stipends, if the money was to come largely out of their own pockets; and is it strictly honest on their part thus to do? The generous expenditure of public money may be justifiable, often is; but how much more readily is it voted out of city, or State, or National treasury, or from corporate funds, than if the officials who thus vote were to make the payments themselves!

An instance recently occurred—and similar instances are by no means rare—where a college president presented his resignation, presumably at the request of the authorities. The resignation was accepted to take effect immediately, but the gentleman was granted full salary for six months—doubtless to cushion his fall—but who would imagine that such a gratuity would have been voted were the money to be paid by the trustees themselves? Do they not reason, this is corporate money; let us be generous in the use of it?

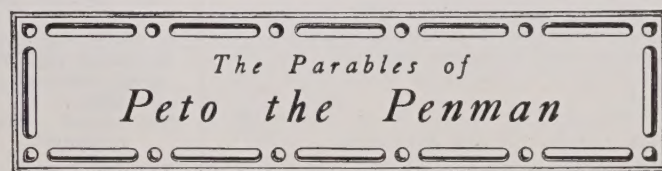
The principle—or possibly it would be more exact to say, lack of principle—may find illustration again and again

in the facility with which funds are voted for all sorts of purposes by City Councils, Legislatures, and even the Congress of the United States. It is not meant that the money is to find its way to the pockets of those who vote for its expenditure. Aristides did not enrich himself by employing the public funds somewhat loosely; and it is not intimated that city authorities, legislators, congressmen—those entrusted with the expenditures of public moneys—are lining their own pockets; the point is that men strictly honest in their private dealings are nevertheless careless in the expenditure of money when it is without cost to themselves.

Now it is urged here that the same scrupulosity that one exercises as to his personal affairs be used when he is employed about the affairs of others; indeed, should not Trustees, Boards, Legislators, Congressmen, be more careful in the expenditure of public funds than of their own private money? Is there not something lacking in that integrity that does not take in the whole sweep of life? Instead of writing integrity with a minus sign, let us append to the noble word the plus sign. Let a man stand up so straight that he will seem to be leaning a bit backwards!

—G. S. R.

* * *



THE PARABLE OF RAISING THE DEFICIT

A hard task, at your bank, when you have been charged with an overdraft, or in the congregation, when Janitor and Organist have not been paid for the last six months, or in the Boards of our denomination when their deficits mount to the staggering totals of hundreds of thousands of dollars. DEFICIT—thy name is woe, agony, and despair! But why, asks a voice, are there deficits?

They are due to a failure to budget expenses, an impossibility under the apportionment system, where you never know what the receipts are until the year is ended. Due to over-estimating the generosity of the Reformed people, East and West, North and South. Due to the seven fat years, when we spent and asked no questions. Due to a too rosy interpretation of our Lord's promises, throwing responsibilities upon Him that devolve upon us. We have prayed Him to thrust out reapers, fondly imagining that He would also see to paying their salaries. Due to a general lack of interest in the work of our Boards; due in turn to failure to subscribe to and read faithfully the MESSENGER. Due to ignorance of God's plans for the Kingdom and a misunderstanding of some Kingdom promises. Some do not contribute to missions because they expect the Lord's return soon, and a destruction of sinners rather than their salvation. Due to a total absence of true and vital religion in our make-up.

These be a few of the reasons why we have a deficit and why we are trying to liquidate it—them, if you will. Sometimes the Devil whispers to us when we finger a dollar bill before giving it, "What a happy time we would have if, for a whole year, there were no collections, no calls for money, no special drives, no deficits—just the Gospel of love." But, the Devil always was, and always will be, a liar!

Two thousand years has the Church lasted: surely the present depression and lack of money is not going to wind up the Church of Christ! The deficits will be met.

How like you this moral to the above preaching? A paid-up insurance policy to help liquidate a bad Church debt is a doubly fine investment. Have YOU got one?

YOU HAVE NOT FAILED!

You have not failed if, strong of heart,
You laugh at fate and fill your part;
You have not failed if you still see
Beyond the clouds the light to be.

You have not failed if you can smile,
And nobly face a bitter trial;
You have not failed, though all is gone,
If you with faith work bravely on.

—Grenville Kleiser.

Case Work in Homiletics

VII. Pray and Give Thanks

GEORGE E. HUNTLEY, D.D.

(A dozen ministers, strictly imaginary, are supposed to have met at a class reunion, to have expressed dissatisfaction with their own pulpit efforts and to have agreed to ask counsel from their former professor in theological school. In this series of papers he gives frank but fraternal and constructive criticism regarding the sermons that they submit. The fundamental axiom of this teacher is "The best sermon is the one that does the most good.")

Class Room No. 6, July 1, 1933.

Rev. Thomas C. Hopewell,
Marshall, Nebraska.

My dear Thomas:

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" How radiant must be their faces! How exuberant must be their gladness!

A Christian minister ought to prepare every sermon with unspeakable joy in his message and boundless gratitude for his privilege as a spokesman of the all-loving God.

Thomas, dear friend, I am convinced that you fail at this very point. I shall not criticize your sermons as to construction, rhetoric or illustration. You excel in all those regards. I cannot object to your premises or your logic. What, then, is your lack that makes you ineffective and unhappy? We will have to get down to psychological and spiritual facts. We will have to question your whole attitude toward your work as a preacher of the Gospel.

You are afraid, are you not? You distrust yourself, do you not? You dread your homiletic preparation, do you not?

I knew a man of very unusual ability, who might have gone far in his profession and who ought to have gloried in his opportunities, but who passed all through life over-worried and over-wearied. His wife confided to me that he was "haunted by the sermon ghost" from one week's end to the other. His study was always a place of doubt, anxiety and gloom. That was not all, however, for wherever he went the same awful obsession kept him miserable. He never could enjoy his pastoral calling; for always in the recesses of his mind was the dread thought that he had a sermon to prepare. He never felt free when reading a book, or when doing his errands, or when frolicking with the children. Constantly he seemed to hear some warning voice calling out, "What are you going to preach? What are you going to pre-a-ea-each?" That man grew old too fast. He never was half as successful as his powers made possible. His ministry was interrupted and practically ended by a long siege of nervous prostration, due, not to overwork, but to a failure to adjust himself to his God-given mission.

You are in danger of the same deplorable mistake. Just how glad are you to be an apostle of Christ? Mr. Spurgeon once asked a similar question of a trembling young preacher and greatly helped him by insisting upon an answer. Thomas, are you overwhelmed with thankfulness

that you are permitted to proclaim the most glorious good news that ever has entered a human mind?

The subjects of your six sermons are well chosen. "The Mind of Christ in a Twentieth Century Disciple", "Applying the Gospel in International Life", "Jesus, Still the Light of the World"—those are timely topics. "The Things of Which St. Paul Was Certain", "When Hope is Put in Harness", "The Salt That Has Not Lost Its Savor"—those are vital themes. You lack, however, spontaneity in develop-

Self-conceit is always ridiculous; but self-respect and self-confidence are necessary preliminaries for any important success.

You, as a leader in religion, have special reasons and obligations to keep serene.

For one thing, your joy in your message and ministry ought to crowd out your crippling thought of your own insufficiency. Paul said, "Woe is me if I preach not the Gospel!", and undoubtedly he would have said, "Gladness is me if I do proclaim the message of the great salvation!" John Wesley said that he was so happy in his truth that he always wanted to sing when he stood up to preach. Phillips Brooks said to a young theological student, "The older I grow and the more I think about the message of the great salvation of my profession, the more do I pity men who are not likewise blessed." In similar spirit other men, not prominent in the eyes of the world, but gloriously content in ordinary fields, have been liberated from fear and doubt. You ought to think less of yourself and more of the sadly needing people whom you are commissioned to lead and enlighten; of the young fellow who has been stealing from his mother; of the merchant on the verge of bankruptcy; of the woman soul-sick with the humdrum of her existence; of the sinner self-disgusted after a moral lapse; of a husband dazed with grief over the loss of the dear home-maker. You have a great message for each one, have you not? Remember it; remember them; forget yourself.

The other reason for your confidence is that you are a man of prayer. I do not know just what your theory of petition may be; but I feel certain that you believe that by some method you may so open yourself to the abundant grace of God, may so unite yourself with the Infinite, that your wisdom may be supplemented by a wisdom greater than the human and your strength may be supplemented by a strength greater than the human. You believe that the same Father who has called you to proclaim His word and perform His work will vouchsafe the power to make possible your success.

I charge you, therefore, to get down on your knees before you begin any sermon. Yes, I mean that in a perfectly literal sense; for the physical attitude will help the spiritual attitude. Get down on your knees and ask for inspiration and re-enforcement. Then remain for a long time. Remain and give enthusiastic thanks that you have received that intellectual and spiritual quickening for which you have asked and that now you are permitted to guide men and women, youths and maidens, little children, all of whom greatly need your truth. You will never make a better investment of your time. Remain until you are all aglow in mind and heart. Then rise, go with bounding steps to your study, welcome the high thoughts that come crowding for expression, and, with ease and great gladness, prepare your message of salvation.

Yours for religion in the ministry,
The Pedagogue Homiletical.

SAY IT WITH "D. D."

The benefit of a D. D.,
I was not able quite to see
Until I heard of preachers two,
Who speeded and got in a "stew".

A burly, angry traffic cop
Signalled the Reverends to stop!
"Good heavens! What do you guys mean
To speed like that in your machine?"

"We were not going fast," said one.
The cop: "Oh, no! Don't bluff, come on!"
In great dismay they tried to clear
Themselves and innocent appear.

"Doctor N. N. and I can swear,"
Said F—, "we watched the signs with care—"
"Oh, you are doctors? Then go on!"
The cop said, and the "guys" were gone.

So now I'm able quite to see
The splendid value of "D. D."
Say "Doctor", cops will let you speed,
Convinced that for your haste there's need.

—Alfred Grether.

ment. I detect that your work is forced and difficult. I am willing to wager that you never rush up to your study three steps at a time. You creep, like a snail, unwillingly to your desk. I now understand the troubled, almost fretful look that you wore all the time that you were back for Commencement. You were not half enjoying the re-union; for all the while you were wondering about your sermons for the next Sunday and the next and the next.

Let me ask you if you think that worry is an aid to efficiency in lines of work other than your own. Would you like to hire a stevedore who was continually doubting whether he would be able to lift the bags and boxes? Would you like to engage a surgeon who was shackled by self-consciousness and self-distrust? Would you give your legal contest into the hands of a lawyer who constantly questioned his own ability?

professor say that before he starts on his vacation he decides on one subject for study. Then he secures every available book on that subject. But he reads only the things that are new or put into new form, not every word. So should the Church paper be read. Items of news con-

Symposium: Should Pastors Be Too Busy to Read the Church Paper?

SHOULD A PASTOR OF THE REFORMED CHURCH BE TOO BUSY TO READ HIS OWN CHURCH PAPER?

Too busy? What at? If a sincere, faithful pastor is really too busy to read his Church paper, he had better get rid of some of his business. How can he afford

to neglect the reading of the doings of the body in which he is one of the leaders? It cannot be done and still remain an efficient officer.

There may be weeks when the Church paper must wait until later. Nor would one want to read every word. I heard a

taining the names of the officers of a congregation or Church School can be passed over. Articles which express our own ideas and sentiments can be skimmed. But there are always articles which deserve careful reading. No one should allow one paper to pass without knowing the contents.

Too busy? No, just a lack of wisely apportioning the time, or else allowing ourselves to believe we are busy when we are only "fussing around." Better to allow the sporting section and the golf links go, than to pass up the Church paper for "lack of time." The excuse of "being too busy" does not ring true. —N.

SHOULD A PASTOR OF THE REFORMED CHURCH BE TOO BUSY TO READ HIS OWN CHURCH PAPER?

Each organization or society of scientific men has its "Journal" setting forth the latest development in its particular field. The outstanding men in any profession are invariably found to be readers of the "Journal" of their profession. Few of us

would select as our doctor or dentist one whom we knew to be too busy with other affairs to read the latest developments of his profession.

We cannot expect less from the ministry. It, too, is a profession, and the "Reformed Church Messenger" is its recognized voice. Outstanding men in the ministry, also, are invariably found to be readers of the Church paper. In it is found the latest news of the profession, of the Church, of missionary activities; fellow-ministers' sermons (how often have ministers bewailed the fact that they so seldom hear others preach the Gospel?), editorials that give a larger vision and tend to draw one away from the inevitable "rut" that faces all men who are too "busy" to read their Church paper; things successful Churches and their organizations are doing, thereby offering hints to our own; to say nothing of the very helpful material given under the various department heads.

We say a visiting pastor invariably has a Church-going congregation. Similarly a

minister who earnestly reads his Church paper has a Church-paper reading congregation, because he believes they need it and tells them so, himself setting an example. He is more wide-awake, has a larger outlook, and is in a much more advantageous position to lead. It seems hardly necessary to state also that we cannot expect many Church-paper readers in a congregation whose pastor does not read his own Church paper. Like minister, like people. "Church Paper Sunday" doesn't hold much for such a one. It seems to me that a minister who is too "busy" to read his Church paper will find his congregation too "busy" also to care much about Missions, world peace, the 18th Amendment, and the hundred and one other things the Church paper stands for. Things somehow or other just work that way.

Frankly, I don't see how a pastor of the Reformed Church can be too busy to read his own Church paper. It should be as much a part of his life as the preparation of his sermon. —Q.

NEWS IN BRIEF

MEETINGS OF THE SYNODS

Sept. 5, 1933, Synod of the Northwest, St. Peter's, Kiel, Wis., Rev. E. L. Worthman, Kiel, Wis.

CLASSES MEETING IN SEPTEMBER, 1933, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE GENERAL SYNOD

September 13:

West New York (10 A. M.), St. Paul's, Titusville, Pa., Rev. Victor Wallenta, 102 Brook Street, Titusville, Pa.

September 25:

Clarion (2 P. M.), Belknap, Dayton, Pa., Rev. Jacob F. Painter, Dayton, Pa.

September 26:

West Susquehanna (10 A. M.), Mt. Bethel, McClure, Pa., Rev. Edw. H. Zechman, Beaver Springs, Pa.

Northeast Ohio (9.30 A. M.), First, Warren, Ohio, Rev. John P. Alden, 481 Banks St., N. E., Warren, Ohio.

St. Paul's (2 P. M.), St. Paul's, Meadville, Pa., Rev. V. J. Tingler, Meadville, Pa.

Annual Orphans' Home Number next week. Anniversaries at Bethany and Hoffman are held the same day, Aug. 31.

Prof. Irwin Hoch DeLong and family, of Lancaster Theological Seminary, are summering in Chicago.

One of our valued lady readers in Allentown, Pa., graciously writes with her renewal: "The best friend that comes here is the 'Reformed Church Messenger'."

The guest preacher at the Sunday morning service Aug. 13 in Christ Church, Rev. Aaron R. Tosh, pastor, was Dr. Ambrose M. Schmidt, of the "Messenger."

The Executive Committee of the Reformed Churchmen's League will meet at 714 Schaff Bldg., Philadelphia, on Friday, Sept. 15, at 10.30 A. M., D. S. T.

Dr. James M. Mullan is confined to his home with illness, but his many friends are hoping for his early restoration to health and strength.

Rev. John Hahn, of Stockton, Calif., has been nominated for the pastorate of Bausman Memorial Church, Wyomissing, Pa., to succeed the late Rev. David B. Clark.

A check for \$5 is the latest contribution received for the Bowling Green Academy salary fund. Sincere thanks to Rev. J. C. Knable and daughter Miriam for this much appreciated gift.

Mrs. Mary H. Hoke, widow of the late Dr. Elmer R. Hoke, former President of Catawba College, has moved with her four sons to 613 W. Lemon St., Lancaster. The oldest son, Elmer, will enter Franklin and Marshall College this fall.

A Committee on Evangelism of Philadelphia Classis, Dr. Charles B. Alspach, chairman, is arranging the annual Spiritual Retreat for Monday, Sept. 11. There will be morning, afternoon and evening messages.

The officers chosen for next year's Spiritual Conference at Lancaster are: President, Rev. Theo. C. Brown, Bethlehem; Vice-Pres., Rev. Jas. R. Shepley, Sellersville; Secretary, Rev. Edwin N. Faye, Jr., Norristown; Treasurer, Dr. E. O. Keen, York.

Dr. and Mrs. Richard C. Schiedt, of Franklin and Marshall College, have been enjoying a vacation in the far West. Dr. Schiedt gave an address at the union services and picnic of the pastors and people of the Oregon Reformed and Evangelical Synod Churches.

The Rev. Paul T. Stoudt, of our Dexter Boulevard Mission in Detroit, Mich., has been called to the pastorate of First Church, Quakertown, Pa. Mr. Stoudt, who graduated at Lancaster Theological Seminary in 1920, is a son of the well-known elder, J. L. J. Stoudt, of Robeson, Pa.

Mr. and Mrs. A. Bertram Davis, of Oneonta, N. Y., former missionaries of our Church in China, announce the arrival of Marjorie Eleanor on July 25th. Their first born son is 4 years old. Mrs. Davis is the daughter of Elder Moser, of Wilkes-Barre.

Guest preachers in the old First Church of Philadelphia, Rev. G. H. Gebhardt, pastor, during the pastor's vacation are as follows: Aug. 6, Rev. Howard Obold; Aug. 13, Rev. Edwin N. Faye, Jr.; Aug. 20, Rev. Raymond E. Wilhelm; Aug. 27, Rev. Edwin H. Romig; Sept. 3, Rev. Clayton H. Ranck.

Charles C. Brewster, Esq., of Huntingdon, Pa., 65, passed away last week. He was serving his third term as District

Attorney of Huntingdon Co. and served several terms in the State Legislature. Mr. Brewster was active in the affairs of our Abbey Church, Rev. H. D. McKeehan, pastor.

A good friend at Stevensville, Mich., sending his renewal, kindly writes: "The 'Messenger' is indeed a welcome visitor at our home." It is a joy to our hearts to know that there are many good homes in this and other lands in which this paper is gladly welcomed and regarded as a helpful friend.

One of the beloved veterans in our ministry has been moved to write out of his brotherly heart the following good words: "How any one can keep from reading our excellent Church paper, the 'Messenger,' every week, from the very beginning to the end of it, I cannot understand. If I do say it myself, that is what I invariably do."

The closing exercises of the D. V. B. S. of St. Peter's Church, Lancaster, Rev. James E. Wagner, pastor, were held July 21. Enrollment was 48, and the school was conducted for 3 weeks. St. Peter's contributed \$25 toward the work of Rev. Clayton H. Ranck among the Reformed Church students in the Philadelphia area.

In Trinity Church, Telford, Pa., the pulpit was filled by the Editor of the "Messenger" on Aug. 13, in the absence of the pastor, Rev. Geo. W. Spotts. Leidy's Church pulpit, in the same charge, will be filled Aug. 20 by the Rev. Robert O'Boyle, of St. John's Church, Philadelphia.

President Geo. Leslie Omwake and Dr. Calvin D. Yost, of Ursinus College, returned home from their wanderings overseas on Aug. 10 and were cordially greeted that evening at the well-attended session of the Collegeville Assembly. Both give evidence that the trip was beneficial as well as delightful.

First Church, Los Angeles, Calif., Rev. Dr. E. F. Evemeyer, pastor, has suffered a serious loss in the recent death of Elder Fernand F. Burrus. Mr. Burrus was a senior Elder and the efficient organizer of the Church, and his life and work were such as can not easily be replaced.

A service of dedication was held at St. John's Church, McKnightstown, Pa., Rev. G. Howard Koons, pastor, on Aug. 6. The

Church interior and furniture were repainted, a new carpet laid, new cross for the altar placed, and the Church School rooms repainted—all dedicated free of debt. The sermon was preached by Rev. Howard S. Fox, of Trinity Church, Gettysburg, Pa. St. John's Consistory consists of W. P. Weikert, H. M. Trostle, D. H. Hershey and O. Rebert.

Dr. and Mrs. John M. G. Darms spent a few days at the Mission House, where they enjoyed the generous hospitality and fine fellowship with officials and professors. They were given a most hearty welcome. Many improvements have been made on the grounds. It was a pleasure to see the funds for building purposes, gathered with so much labor, put into concrete form of needed buildings, thus making possible greater service to the increasing number of students.

Rev. Carl J. G. Russom, of our First Church, Indianapolis, writes that he sails for America on the Washington, Aug. 17, after a grand trip through England, Holland, Belgium and Germany, a breathing-spell with relatives, a two-weeks' trip up the Rhine through Switzerland, etc. Among his privileges was a visit to Bonn. For two days he attended Barth's classes, and visited him in his home. Pastor Russom says Barth's early morning class (7 A. M.) is attended by over 400 students.

Here's a good word from one of the veterans of our Church, Dr. S. B. Mase, now of California: "The coming of the 'messenger' is always awaited with expectancy. When a pastor I read it with eager interest and also labored to get subscribers among my people. Realizing its value, I sought to extend its influence in the congregation. That should be done with zeal by every pastor. More power to you in your great work! Who would not be grateful for such good wishes from such a source?"

An old friend in the South writes to the editor that he recently saw and crossed the Suwannee River down in the wastes of southern Georgia, practically on the Florida line. He thinks we are fortunate in the fact that the author of that immortal song never saw the "creeping, dark, little creek," or we might have missed one of the most thrilling folk-lyrics. He is sure that no "darkie" would long for "the old folks at home" on the banks of that stream at the point at which he saw it; and he understands that such is the nature of the entire stream, which starts from a miasmatic swamp. Poetry does improve a lot of things.

Children's Day, with a splendid program, was observed in First Church, Bellaire, O., June 11, Rev. Daniel Gress, pastor; 10 children baptized. A Union D. V. B. S. was held in June with enrollment of almost 400; Rev. Mr. Gress had charge of the story telling hour, and also did some teaching. The pastor completed 30 years in the ministry since his ordination, on July 9. The Summer Communion on July 23 was largely attended. Miriam Eileen, a fine 8-pound daughter, came to the Bellaire Hospital on May 27. One week later, mother and daughter were removed to the Reformed parsonage, where they are now permanently residing.

Miss Kate I. Hansen and Miss Lydia A. Lindsey, teachers in Miyagi College at Sendai, paid a welcome visit to the Schaff Building last week. They are home on furlough, and will spend some time with relatives before being available for speaking engagements. Both are very enthusiastic about the work in the College. Dr. Hansen is at the head of the Music Department and reports the graduates as among the most capable in Japan. Miss Lindsey has been doing fine work in the English Department. The Church should know that both of these missionaries hail from Kansas, and that they have been faithful members of the Japan Mission for more than 25 years—a most creditable record.

Of interest to many of our Church folk is the announcement of the marriage of Miss Katharine E. Laros and Harry Behney, both of Allentown. The wedding was solemnized on June 16, at the parsonage of St. Vincent Church, Spring City, by the pastor, Rev. J. G. Kerschner, a life-long friend of the bride. Miss Laros is a sister of the Revs. Edwin and Frank Laros, and has for 28 years been head of the department of French at Cedar Crest College, and will continue in this position. The groom is connected with the Auditing Department of the Lehigh Valley Railroad Co., with office in Allentown. A host of friends wish Mr. and Mrs. Behney godspeed in their new relationship.

A D. V. B. S. was held at Trinity Church, Norristown, Pa., Rev. Edwin N. Faye, Jr., pastor, for 3 weeks. Three departments were conducted; total enrollment, 93. A Commencement service was held July 7; diplomas presented to pupils whose attendance, attitude and accomplishment were commendable. A portable viotrola was presented to the Children's Ward of Montgomery Hospital as a gift from the school. Rev. Mr. Faye was the superintendent, Miss Frances Custer, president; Miss Dorothy Ditzler, secretary, and Miss Rea Hiltbeutel, treasurer; other teachers were Mrs. Albert S. Benning, Misses Dorothea Ewing, Violet Ditzler, Kathryn Nippes, Clara Heaton, Pearl Ruth and Eleanor Deihm.

Dr. Henry I. Stahr preached the anniversary sermon July 23 at the 35th anniversary of Bethany S. S., York, Pa., Dr. George S. Sorber, pastor, and Evan R. Gladfelter, superintendent. A large crowd was in attendance. Some interesting remarks were also made by the pastor. In the evening, messages of greeting were given by other superintendents of the city, Messrs. Harry W. Dietz, of Zion S. S.; Paul Schminke, of Trinity S. S.; Fred Gerber, of Heidelberg S. S., and S. F. Gregory, of Grace S. S. On July 24, an interesting service of Pioneers' Memories, with Mr. George C. Ruby as master of ceremonies, and responses by Mr. Ruby, Mr. John Gillespie, Mr. Harry Hartman, Mr. Albert Lentz, Mrs. Lillian McNutt, Mr. John Brandt and Mr. Wm. T. Huntsman. This series of services was preceded on July 22 by a pageant in 4 scenes entitled, "Bethany Pioneers," which aroused much interest.

The 2nd Home-Coming Day of the Harbaugh Reformed Church, near Midvale, Pa., Rev. Victor H. Jones, pastor, was observed Sunday, Aug. 6, and proved a most interesting occasion. Members of the Church and many friends were in attendance, some from quite a distance. A considerable number of members from St. Paul's Church, Waynesboro, participated. Dr. F. F. Bahner, pastor emeritus of Trinity Church, Waynesboro, was cordially welcome, as was also a former pastor of Harbaugh, Rev. Jos. E. Guy. A pleasing incident was the reading of a greatly appreciated letter from Dr. S. E. Stofflett, of Hazleton, Pa., who was pastor when the present Church building was erected in 1892. This letter made a deep impression on the people. An able sermon was preached by the Rev. Victor H. Jones. A valuable history of this historic congregation by Mr. B. F. Hartman will, it is hoped, be published, at least in part, in the "Messenger."

Well, our readers are still guessing about "The Happy Angler" on our cover page on Aug. 3. Since last week, when a list was published, the Editor has received many oral replies and inquiries, which indicate the interest elicited, but we are reporting only the written guesses. Additional guesses are as follows: Mrs. Calvin Coolidge, 1; Rev. Daniel J. Wetzel, 2; Rev. Dr. Henry Van Dyke, 1; Grace Harner Poffenberger, "poet laureate of the 'Messenger'," 3; Rev. Harry D. Althouse, 1; Rev. Frank H. Blatt, 1; Rev. Delos R.

Keener, 1; Rev. James R. Shepley, 1; the Editor of the "Messenger," 2; Dr. George W. Richards, 1; Mr. Henry Ford, 1; President Calvin Coolidge, 1; Geo. Waidner, "the genial book-man," 1; Dr. Allen R. Bartholomew, 2; Rev. Purd E. Deitz, 1. So far Dr. Bartholomew and the Editor are the favorites, and the funny part about it is that there's a rumor afloat that neither of these worthies ever donned a fishing costume or carried a creel. The winning guess will be announced in next week's "Messenger."

Rev. Gustav R. Poetter observed the 17th anniversary of his pastorate of St. Mark's Church, Reading, Pa., Aug. 6. Some interesting statistics read by the pastor were: Baptisms, 818; marriages, 415; funerals, 709; sermons, 1,438; new members, 1,711; pastoral and sick calls, 24,231; Church attendance, Aug. 1932 to Aug. 1933, 21,642; congregational receipts, \$256,024.52; benevolence, \$93,234.42; total receipts, \$349,258.94; present membership, 1,602. Some outstanding events of the last year are: new directory for 1933 published and placed in the homes of members under direction of consistory; 50th anniversary of the S. S. observed May 1, 1933; pastor elected chaplain of the Reading Fire Department; and improvements in the S. S. Rev. Mr. Poetter broadcast the morning devotions last week at 8.15, assisted by Estelle K. Krick and the choir. Mr. Poetter on Aug. 13 was in charge of the union service at St. Paul's Memorial Church, the officers of the consistory assisted, with Estelle K. Krick and the choir. He is enjoying a well-earned vacation this week at the seashore.

The "Boston Transcript" announced on Aug. 12 the retirement of H. H. Fletcher as religious editor, and the appointment of Dr. Albert C. Dieffenbach as his successor. Dr. Dieffenbach, former editor of the "Christian Register," is well known in our fellowship, having been for some years a faithful pastor of our Church. Since 1927, he has been minister of the Unitarian Church in Newton Center, Mass. His grandfather, Dr. Ferdinand Dieffenbach, was one of the leaders of the revolution in Germany in 1848. He came to this country and settled in Maryland, where he founded Irving College, in 1858. Dr. Dieffenbach's parents are honored members of our Church in Westminster, Md. After graduating from Johns Hopkins University in 1898, Dr. Dieffenbach entered the Theological Seminary of our Church at Lancaster, graduating in 1901. He received the degree of D.D. from Meadville Theological School in 1918. From 1902 to 1911, he was the organizer and pastor of the Reformed Church of the Ascension, Pittsburgh. In his new position as editor of religion in the leading newspaper of New England, he will review the religious trends of the day with unusual brilliance and courage. We felicitate him on this fine opportunity.

The G. M. G. of Trinity Church, Allentown, Pa., Dr. James M. Runkle, pastor, enjoyed a 5-days' outing, July 24-29, along Juniata River at Leamers farm near Williamsburg, Pa. Two sleeping tents and one cook tent were pitched on a beautiful grassy spot surrounded by large shady trees. Mrs. James M. Runkle, Mrs. P. A. Patterson and Mrs. F. L. Meader were the chaperones. Mrs. Runkle conducted a worship service each morning. The recreation consisted of swimming, hiking and ball playing. The Good Cheer Circle Class of the Church came on Wednesday evening with a covered dish luncheon which all enjoyed. The following evening the young people of the Church had an outing at Miller's Farm, to which the G. M. G. motored. The G. M. G. party consisted of Martha and Eunice Meader, Grace and Kathryn McGraw, Anna L. Wood, Romayne Reindollar, Clare Zimmers, Veryl Hecht, Beatrice Karns, Betty Becker, Thelma Thompson, Martha Harter, Marjorie Baker, Martha and Betty Yingling, Eleanor Lukens, Elsie Wisel, Grace Rut-

ter, Ethel Brumbaugh, and Lois and Dorothy Isenberg.

The recently constituted Committee on Evangelism, authorized by Potomac Synod, held its first meeting in Christ Church, Hagerstown, Md., July 5. The meeting was called to order by the chairman, Rev. H. A. Feserman, and after the prayer by Rev. H. D. McKeehan, Rev. Victor H. Jones was elected secretary. In attendance were Revs. H. A. Feserman, Victor H. Jones, H. D. McKeehan, A. S. Peeler, H. C. Kellermeyer and A. O. Bartholomew, and Elder T. E. Brooks. A letter from Dr. Wm. E. Lampe outlining the program and accomplishments of Committees of other Synods was read. The Committee recommended the following plan as the Synodical Program of Evangelism for the coming year: First, the Committee challenge pastors of Potomac Synod to enlist the co-operation of a group of personal workers in each congregation for a Campaign of Visitation with special attention on the inactive and delinquent members. Second, the Committee recommend the holding of Spiritual Retreats for pastors and laity in each Classis in connection with the Fall Meeting, using as a basis of study the Outline prepared by Dr. H. J. Christman, President of General Synod.

The speakers on the program for the Reformed Ministerium of Philadelphia, for 1933-1934, under the general topic, "The Christian Minister and the Church", are as follows: Sept. 18, opening dinner meeting at Heidelberg Church, Rev. Dr. Jesse M. Bader; Oct. 2, Rev. E. N. Faye, Jr.; Oct. 17, Pilgrimage to Princeton Theological Seminary; Nov. 13, Debate: "Is Our Church Over-Organized?" The affirmative, Rev. G. H. Gebhardt; the negative, Rev. F. D. Wentzel; Nov. 20, Pilgrimage to Ursinus College; Dec. 4, Mrs. Carolina S. Moore; Dec. 18, Rev. U. C. E. Gutelius, D.D.; Jan. 8, Mr. H. W. Frey; Jan. 22, Rev. Dr. James M. Mullan; Feb. 5, Rev. A. Herbert Haslam; Feb. 19, Rev. Dr. John B. Stoudt; Mar. 5, Brig. James A. Harvey (meeting at the Salvation Army Headquarters); Mar. 19, Rev. E. H. Romig; Apr. 2, Rev. Aaron R. Tosh; Apr. 16, a prominent layman; May 1, Pilgrimage to Allentown, Pa., visiting Salem Church, Cedar Crest College and Phoebe Deaconess Home. May 18, Surprise Program. The meetings in the Schaff Bldg. are in Room 614. The Executive Committee consists of Revs. Dr. J. M. G. Darms, pres.; Dr. W. Sherman Kerschner, and L. D. Benner, sec.-treas.

The following is an extract from an anonymous letter received by the Treasurer of the Board of Home Missions. The letter will speak for itself but the Treasurer wants to express his appreciation to the unknown donor for the new crisp \$50 bill and assure the donor that it is already doing the work for which it was given: "Enclosed is a bill. Please use it to bring joy to some home missionary and family. I wish it were a great deal more—enough to pay the worrying debt and adequately back the efforts and plans of our self-sacrificing missionaries. This

money is part of a very pleasant surprise that came to me. I am sharing the surprise. This idea was presented and stuck to me—that many cells are absorbed by the producing cells. Some one said I'd gain more personality if I spent my money on things to develop myself instead of giving it. I'm not so sure that there is much worth developing in that way in my personality and mustn't some be willing to lay aside their own plans a bit to help those who have better ones? Please give my congregation credit for this amount. I have no other way of knowing whether this reached its destination safely except reading a note in the 'Outlook of Missions' or 'Messenger'. I shall look for one. I have had a very happy vacation. I hope that happiness this summer and a very pleasant vacation will be the lot of each and every missionary and Board member and Staff member at Fifteenth and Race and that their families also find happiness."

REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

Rev. Charles B. Alspach, D.D., Supt.

We have so far distributed more than 700 fruit jars and jelly glasses to be filled with any kind of fruit or vegetable except tomatoes. We are growing enough of these in our own garden not only to supply our need for the summer, but for the entire year. Our help, assisted by our guests, will put up all that we will need until next season. We still have jars and jars that we could put out if any are willing to assist us in this way. We want an abundant supply on hand for the entire year. This will save us quite a great deal. We are looking forward to the Harvest Home services in the various congregations to fill our potato, our cabbage and our apple bins as well as our fruit cellar. We feel sure that we will not be disappointed.

Our program for August is being carried forward as usual but by various young people's organizations and one service by Elder J. S. Wise.

The health of our family is good.



John M. G. Darms, Secretary

A pastor from Midwest Synod, who has a Chapter of the League in his Church, writes as follows:

"I feel that you have a wonderful program and I am going to nurse it along in my congregation." Those who really know the program and purpose of the League do appreciate and recommend it.

Church Decorator, Fresco-Painting and Decorating MURAL PAINTINGS A SPECIALTY

Sketches Submitted on Application

H. P. BERGER : : Lebanon, Pa.

Our good brother, J. Q. Truxal, who rendered such valuable service in establishing the League, recently celebrated his 70th birthday, and approaches the new decade with faith undaunted and a confident hope in the awakening of the splendid laymen in our Church to the need of co-operative activity. Write him a congratulatory word.

INVITATION TO THE HOFFMAN ORPHANAGE

Dear Friends of the Orphans:

You and your friends are invited and urged to attend the Twenty-third Anniversary of The George W. and Agnes Hoffman Orphanage, located near Littlestown, Pa., on Thursday, Aug. 31, 1933.

For twenty-three years dependent boys and girls have been given a "home" and were trained for Christian living and service through the gifts and offerings of individuals and Churches given this Home. Come and see what the support given this Home has done for homeless, fatherless and motherless boys and girls.

Come and enjoy the Band Concert given by our Boys' Band at 10 A. M., and see the display of fancy work made by our girls, study the improvements made to make a real "Home" for the children, view the farm and stock and hear the impressive "Farewell Service" for the boys and girls who will be publicly dismissed.

The Anniversary Services will begin at 1.30 P. M., Eastern Standard Time, with an address by Prof. H. M. J. Klein, Ph.D., Audenried Professor of History and Archaeology, F. & M. College, Lancaster, Penna.

The annual Anniversary Day is a special day of joy to all the children and it also gives an opportunity to meet friends, see the children of the "Home" and the improvements we made.

Dinner will be served in Emmanuel Cottage and in the new Anna Belle Everhart Dining Hall at a nominal price. Sandwiches, cake, coffee, ice cream and candy will be served on the lawn.

The Ladies' Auxiliary will conduct a Bazaar in the School Building. Friends are urged to send articles for the Bazaar to the Home. Please mark the selling price on each article.

Pastors and superintendents of Church Schools are requested to read or announce this invitation to their congregations and Church Schools.

Thanking all for the support given this Home in the past twenty-three years, and inviting all to attend this Anniversary, we are

Your co-workers,

THE BOARD OF DIRECTORS

John L. Gerber, President,
Rev. E. F. Hoffmeier, D.D., Seely,
Rev. A. P. Frantz, Supt.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE YOUTH OF PAUL

Text, Titus 1:1, "Paul, a servant of God."

It is said that Paul, "a servant of God, and an apostle of Jesus Christ," as he

calls himself, was converted in the year 33 A. D., nineteen hundred years ago. As we celebrated, three years ago, the nineteen hundredth anniversary of the coming of the Holy Spirit and the birthday of the Christian Church, so we want to celebrate now the nineteen hundredth anniversary of the conversion of Saul of Tarsus, who calls himself "Paul, a servant of God, and an apostle of Jesus Christ."

We know that Paul was born in the

city of Tarsus, in Cilicia, but we do not know the exact time of his birth. It is quite likely that he was born about the time of Jesus' birth, at least not more than two or three years later.

We owe a great deal to St. Luke for what he tells us about Paul, but he begins his references to Paul at the time of Stephen's martyrdom, when Paul was about 35 or more years of age. He does not give us any information about the

birth, boyhood, or youth of Paul. For the information we have concerning this portion of Paul's life we are indebted to his own writings.

Paul has many references to his early life in his epistles, and from these it is possible to gain a great deal of information about his ancestry, his education, and his occupation. He tells us that he was a Pharisee, the son of a Pharisee, and the pupil of a Pharisee, the great teacher Gamaliel.

He was born in a Pharisaic family, which prided itself in belonging to the straightest sect of Pharisees. He was of the tribe of Benjamin, named after the youngest son of Jacob, and was proud of the fact that he descended from this select tribe, which was always faithful to Jehovah.

His father, although a strict Pharisee and a thorough Hebrew, was a Roman citizen, and therefore Paul could boast of the fact that he was "a Roman born," or, as the Authorized Version puts it, "I was free born."

We do not know anything about his mother. She may have passed away when he was a little child, or perhaps when he was born, as Rachel passed away when Benjamin was born. If she had lived he would surely have said something about her because he speaks so beautifully about the mother and grandmother of Timothy and the influence they exerted over him in his childhood.

He spent his earliest days in a home which was Hebrew, not in name only but in spirit. He too, like Timothy, knew the Holy Scriptures from his childhood, and was familiar with the stories and hymns of the Old Testament which were an inspiration to every Hebrew boy. He listened with eager interest to the wonderful narratives that were told him concerning Jehovah's dealings with His people, and they clung to his memory in his growing years.

Paul probably received most of his early instruction at home, and it was chiefly religious. He was also taught a trade as soon as he was old enough to learn it, because it was the custom among the Jews that all boys, no matter whether the children of rich or poor parents, should learn a trade. There were three duties which every Hebrew father was commanded to perform towards his son, namely, "To circumcise him, to teach him the law, to teach him a trade."

Paul was taught the making of tents, which was a profitable trade, and with which he was able to support himself while engaged in missionary work. The material used was hair-cloth, that was supplied by the goats which were raised in large numbers in his native province.

Tarsus was the seat of a famous university, which surpassed all the other universities of the day in philosophy and other branches, but it is not likely that Paul came much under its influence in his boyhood. At the age of 12 or 13 he went to Jerusalem to enter the famous school of Hillel, where he sat at the feet of Gamaliel, the grandson of Hillel.

Gamaliel was one of the most brilliant teachers the Jews ever had. His learning was so eminent and his character so revered that he was honored with the title of "Rabban," which only 7 of the Jewish doctors ever received. He was called the "Beauty of the Law." Although he was a Pharisee, he was not controlled by the narrow bigotry of that sect, but had a liberal and tolerant spirit. He exerted a great influence for good upon his pupils, and especially upon Paul, who imbibed much of his spirit.

Paul was no doubt one of the brightest and aptest students in the school of Hillel, and when he returned to Tarsus he brought back with him a mature knowledge of the law, a stricter life, a more fervent zeal. He himself says that he was brought up at the feet of Gamaliel, "instructed according to the strict manner of the law

of our fathers, being zealous for God."

Perhaps he afterward took advantage of the opportunity which the University of Tarsus gave him to become acquainted with Greek literature and the writings of the Hellenistic Jews, which prepared him more fully for the great work which God wanted him to do. He was now well equipped to enter upon the life of a Jewish rabbi, qualified for a brilliant career in which he might even rival Gamaliel.

Rufus: "It's queer the way a horse eats, isn't it?"

Goofus: "I don't know. How is it?"

Rufus: "He eats best without a bit in his mouth."

Home Education

"The Child's First School is the Family"
—Froebel

JOHN'S HARNESS

M. MacR. Gray

John Lee was a brave and honorable little boy with one grave fault. He broke things on purpose, for fun.

When he was two he had climbed up on his grandmother's dinner table and kicked off the butter dish. Grandma laughed when he said it was his football.

When he was four he had broken a whole row of flower-pots, plants and all, with his little hatchet. Grandpa laughed when he said they were Indians.

When he was six he had thrown a tray of tumblers on the floor and no one laughed when he said they were torpedoes, because now they thought he was old enough to know better.

When his mother reasoned with him, he always said, "I like to see things smash. Father can work harder and buy more. Father loves to work." After he was punished he would say, "I can't zackly promise not to do it again, 'cause I might."

Now that he was about eight everyone hoped that he would soon outgrow his fault.

This is what happened on his birthday. John woke at six, took his cold plunge, rubbed the water from his hair, wiped the bathtub dry, hung his towel in place, put the soap in its rack, completed his toilet carefully and went quietly downstairs to the sunny back porch without making any disturbance, meaning to be a good boy all day long.

Cook had not yet come, but the early market boy had left a box of fresh eggs on the shelf.

Mother looked out of her dressing room window just in time to see John drop a nice fresh egg on the brick walk below and smile with pleasure at the result. She stood very still while one by one the whole dozen smashed on the bricks. Then she said to herself, "I'll try a new way this time."

Hand in hand Mother and John went down the back steps after breakfast. There was no sign of an eggshell on the bricks, but John thought nothing of it, for he had forgotten all about the eggs.

Now for a surprise!

In the corner of the yard something like a baby woodshed seemed to have grown over night. John ran to it quickly and opened the door to look in when out came the bouncingest, springiest, hairiest, caperingest young billy-goat that ever began

to grow horns and a beard.

"Catch him, John," called Mother, and the chase began. Forward, backward, sideways, round and round, John ran and Billy dodged.

"I've got him," cried John, with a finger on Billy's horn, but Billy, cornered, lowered his head and gave John such a swift butt that the little boy went heels over head across the grass, but was up and at the chase again in a moment. Fifteen minutes Mother sat on the bottom step watching, till John, out of breath and red of face, but holding a still rebellious goat by the horns, stood at her side.

"My, but he's strong!" said John panting.

Mother looked serious as she said, "When that strength is harnessed you will have a useful animal. Look again in the little stable."

There, sure enough, was a harness and wagon all ready for use and before the hour for the birthday party came round, Billy had begun to understand what it meant to wear a bit and bridle.

Four o'clock came. Ever since John could remember, his birthday parties had been just the same—a beautiful angel cake frosted pink, a wreath of roses, Mother's best china, a dish of very plain, very pure ice cream and a friend and a candle for each year that he had lived.

Now for another surprise!

Eight little children sat around the table, eight candles were lighted, the wreath was there and the ice cream, but the best china cake plate in the centre of the table was quite empty!

The children's eyes grew very round, but of course they were too polite to speak of it.

Mother heaped the ice cream into each saucer while she said, "Children, I am very sorry that there isn't any birthday cake. Something happened to our eggs this morning and you know cake isn't good without eggs."

Then she told a funny story, and all the children told funny stories and made good wishes for John and laughed a great deal and were very merry. And Mother fastened each little year candle into a colored paper lantern, and each little child, with a light in his hand and a smile on his face, marched round and round the block and round and round the block, talking and laughing and singing till the evening star came out to tell them it was time for supper. Then each one went in at his own front gate, and John came home to find Mother waiting under the vine on the porch.

"Was it a nice birthday, little son?" she asked.

John rubbed his cheek against her hand and said, "Mother, I'm sorry I broke the eggs. I've been thinking. I'm eight years old and I must harness myself like I do Billy."

Mother smiled happily. She knew that whenever John truly made up his mind in the right way there was no more trouble.

Then came a third surprise.

Mother said, "Your harness is all ready, my dear; I've only been waiting until I was sure you really wanted to be harnessed."

And at that she unlocked a certain closet and took from a shelf a box of as beautiful and well made tools as any little boy ever learned to work with.

And the best part of this story is that it is all true. It happened 15 years ago, and John Lee has not broken anything on purpose from that day to this and is now a promising young architect in New York City.

THE PASTOR SAYS:

Good earth! Who said the sex appeal novel was losing its appeal?

—Now and Then.

"Not only is a child's life made richer, but the work in the primary grades is made much more interesting and profitable if a child has had the benefits of a good kindergarten training."—A. H. Saxer, former Dean of Education, Utah Agricultural College, Logan.

Teacher: "James, what is the difference between electricity and lightning?"

James: "You don't have to pay for the lightning."

The Family Altar

By the Rev. Roland L. Rupp

HELP FOR WEEK OF AUGUST 21-27

Memory Text: Behold, to obey is better than sacrifice. I Sam. 15:22.

Memory Hymn: "Must Jesus Bear the Cross Alone?" (384)

Theme: Saul.

Monday—Saul Anointed King

I Sam. 10:1-8

Beyond a doubt no other nation of history ever took religion as seriously as did ancient Israel. In spite of her frequent apostasy there is more truth than fiction in the term, "God's chosen people". God had chosen Israel for a unique, creative service. But in quite a real sense Israel had also chosen God. Read the Scriptures! Usually God was regarded as Head and Guardian of the nation. It was Jehovah Who made Abraham the father of this people, Who called Moses to be their deliverer and first great prophet, Who ruled over them during the generations of the Judges. Now His servant Samuel had ordained a king for the nation.

Prayer: With the oil of wisdom and the spirit of consecration do Thou, O God, ordain the rulers of the nations of our time. Inspire them to look upon Thee for wisdom and strength. Amen.

Tuesday—Saul's Disobedience

I Sam. 15:10-16

Under what auspicious beginnings Israel appeared upon the scenes of history! What an opportunity faced Saul as he became king! He was ordained king by the hand of the prophet of God. The people he was to rule had, for centuries, recognized God as their benefactor and divine sovereign. They were rooted in God. They had a God consciousness, a sense that God and their nation were inseparable. Religion, so far, had been for them their main business. A king of the spiritual insight of Samuel, for instance, could have led this people to sublime heights.

Prayer: Empower the Church, our Father, to lead the nations to a purifying repentance for their sins of the past and present. Reveal to them the truth that the way ahead is closed until in repentance they sternly determine upon a higher national righteousness. Amen.

Wednesday—Saul Rejected

I Sam. 15:17-26

But alas! Saul was not of deep spirituality. He lacked insight, poise, character. He was unstable, moody. He was disobedient to the best he knew. He did not permit God to grip him. The things and events of the world swayed him—as they sway multitudes who are not kings. He was neither the captain of his soul nor the master of his fate. Such a weakling God could not use for any decisive purpose. Most kings of history have failed to achieve a sense of stewardship to the God of nations.

Prayer: "O God, our help in ages past," inspire our nation to recognize the opportunities confronting us to serve Thee courageously and effectively in these stirring times. May we have the faith to become Thy servant among the nations. Amen.

Thursday—The Death of Saul

I Sam. 31:1-6

Saul died an ignominious death—a suicide on the field of battle because of a terrible defeat. Well, what can one expect of a king who is always buffeted by the moment, who is ever the slave of

circumstance, who always permits the sinister and dark forces to lead him on? Jealousy, selfishness and lack of confidence were Saul's mortal enemies. They made him a failure as king and slew him finally on the field of battle. The kings of the earth should not be enslaved by such petty tyrants. Those who lead and reign should be of nobler mold.

Prayer: From all selfishness, from all sinister motives, from all tyrannical fears, Almighty God deliver our rulers and leaders of State, and Church, and industry. Make them wise, benevolent and fraternal. Amen.

Friday—Failure Through Disobedience

Isaiah 42:18-25

Nothing is so debilitating and blighting as a conscious disobedience of God—unless it be that practical atheism which expresses itself in contemptuously ignoring God in every decision, plan and ambition. God is the highest we know—the greatest in wisdom, idealism, righteousness, character. Into the God-content we pour all our spiritual wisdom and wealth. His authority is absolute. To ignore or to disobey Him is worse than a dry-rot of conscience or a cancer of the soul. It makes failure inevitable. It means spiritual suicide. To deny the only final authority is to make success impossible for the only quest which is universally desirable.

Prayer: Heavenly Father, save us from that selfishness and egoism and spiritual illiteracy which again and again lead us into disobedience. Make us the children of Thy will, O Father. Amen.

Saturday—Success Through Obedience

Luke 5:1-11

God is man's greatest dynamic for life and achievement. No mightier reservoir of strength exists than God. He may be tapped for infinite power. Through faith, courage, spiritual sagacity, and character the human personality may become the conduit through which that infinite power may flow into humanity, or the instrument by whom that power may be released for the healing and saving of mankind. This universe is alive. The human personality is capable of miraculous power. God, in the long last of the centuries, is sovereign. Obedience to Him is the open secret of success and life.

Prayer: O God, give us an overwhelming passion for obedience. Let obedience become our meat and drink. May nothing else give us rest and peace but obedience to Thy certain will. Amen.

Sunday—Obedience Better Than Sacrifice

Psalms 40:1-8

This topic strikes an arresting note. In me it kindles a flame of fire which I would gladly spread, if I were able, all through our world of religion. We are chained to a tradition—possibly to a superstition—to the same power which had mastered Saul when he gave himself to sacrifice under God was demanding obedience. Like Saul, we think tradition is better than obedience, custom better than vitality. If today the Church were seized with an irresistible passion for obedience to God and were given the intelligence and insight for which the age is calling, vast trappings and scaffolding would be swept away from our religious institutions in order that reality and life might be visible.

Prayer: We pray, Thou God of truth, for light and understanding, that in our passion of obedience we may give ourselves to that which cannot be shaken or superseded. Amen.

He had been to a stag dinner, and his wife wanted to hear all about it when he got home.

"Well," he said, "one rather odd thing happened. Jim Blanton got up and left the table because some fellow told a story he didn't approve of."

"How noble of Mr. Blanton," exclaimed his wife, "and—what was the story, John?"

Birthday Greetings

By Alliene DeChant Seltzer

Glenn's ever so tall for 12 years, and he's so kind to his little sister and his little niece, Lucille, that I want to tell you about him. It was at our Church School picnic. The boys wanted him to play mush ball, and he wanted to play, but he took time out to have fun with Lucille, on the sliding board. After she got used to it, he let her slide alone, but not once did I see him let her slide down the whole way. "She'd gain too much speed and take a tumble," he explained, as he started her off for the 'steenth time, half-way down the slide. And to and from the picnic he and his little sister rode on the truck, and I noticed that he stood right behind her, to keep her from being jostled about too much. So here's "Church School Picnic" greetings to all my Birthday Club boys and girls who are kind to their little brothers and sisters, and don't mind a bit taking time out to teach little nieces to have fun on the sliding board.

Puzzle Box

ANSWERS TO CURTAILED WORDS
NO. 35

1. Leader—lead—lea—le.
2. Pastel—paste—past—pas—pa.
3. Health—heal—he.
4. Tears—tear—tea.
5. Mania—man—ma.
6. Martha—mart—mar—ma.
7. Mother—moth—mot—Mo.

BEHEAD THE MISSING WORDS
NO. 26

1. He was a ——— and he grew quite ——— when they charged him the usual ——— for the food he ———.
2. He could easily ——— the route he followed in the ——— when they made him an ———.
3. She refused to ——— the ——— teacher with (2) ——— problems.
4. She served ——— fruits, wearing a ——— robe, that she received from her friend, the ———.
5. She sat on a ——— that was covered with ——— cloth, wearing the ——— of a queen.
6. First she asked her ———, then her ——— sister, but neither gave heed to (2) ——— request. —A.M.S.

A CROWN OF GLORY

(St. Peter's, Lancaster, boasts two honored elders who attained the ripe age of 70 this year: Messrs. J. Q. Truxal and C. G. Grube. In extending felicitations their pastor, Rev. James E. Wagner, wrote the following lines under the heading, "The Hoary Head is a Crown of Glory".)

Seventy years of sun and shadow,
Seventy years of smiles and tears,
Seventy years of love and labor,—
Life abundant for seventy years.

Years that brought the bliss of the fireside,
Love of wife and the birth of sons,
Service to Church and service to City,
Service to God and to His loved ones.

Years of faith and prayer and striving,
Years of taking God at His word;
True to the trust of all things given,
Loyal to one dear Church and Lord.

"The hoary head is a crown of glory,"
Thus you may read in Holy Writ:
Seventy years tell the self-same story,
Seventy years have proven it.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Opening a drive to enlist further the co-operation of banking institutions in the National Recovery program, the Administration offered Aug. 1 to add \$1,000,000 to their capital reserves to replenish the stream of commercial credit.

As the opening move in a militant campaign against kidnapping and racketeering, President Roosevelt relieved Raymond F. Moley temporarily of his duties as Assistant Secretary of State Aug. 2 to conduct a special survey of crime-preventive measures for the Department of Justice.

Fourteen thousand banks, with 750,000 employees, Aug. 2 agreed to a code of hours and wages under a modified Presidential re-employment agreement.

Martial law has been declared for all Nicaragua as the result of an explosion which destroyed most of the government's ammunition. The cause of the explosion is not certain. An investigation is being held.

The 4th Boy Scout jamboree was opened Aug. 2 at Budapest. Thirty thousand Boy Scouts from 53 countries were assembled.

Dr. Adam Geibel, blind organist and composer of many songs, died Aug. 3 at the age of 77 at his home in Germantown, Pa. Some of his best-known compositions are two hymns, "Stand Up, Stand Up for Jesus" and "Let the Gospel Light Shine Out."

The American Legion was summoned by its own leadership Aug. 3 to enlist "a million strong" in an aggressive campaign for the National Recovery Administration. Louis Johnson, National Commander, telegraphed a copy of his "battle-order" for the "Argonne of 1933" to President Roosevelt simultaneously with the dispatch of the mobilization order to the 10,760 posts of the Legion.

Five thousand persons were driven from their homes—two were drowned, and \$1,000,000 damage was caused by a 60-foot wall of water when the Castlewood Dam at Denver, Colo., gave way.

Settlement of the strike of 50,000 Pennsylvania bituminous coal miners was agreed upon Aug. 4 in the office of General Hugh S. Johnson, Recovery Administrator, in Washington. An industrial relations board of seven members was established. This board will be charged with the task of adjudicating industrial disputes and ending strikes and lockouts.

With strikes in Cuba spreading, President Machado has placed the republic again under military rule. More than 13 persons are known to have been killed and 123 wounded.

The French fliers, Paul Codos and Lieutenant Maurice Rossi, beat the world's long-distance straight-line record by at least 220 miles when they landed Aug. 7 at Rayak, Syria, from Floyd Bennett Airport, Brooklyn. Their estimate of their flying distance is 5,900 miles. They started Aug. 5.

The sending of a new independence mission to the United States next Jan. has been definitely decided upon by the Filipinos who want better terms than those in the Hawes law.

An agreement providing for the removal of United States marines from Haiti on Oct. 1, 1934, and new financial arrangement starting from that date, was signed at Port au Prince Aug. 7. This move will have a happy effect on the Pan-American conference in Montevideo in December, it was predicted.

Four States, New Jersey, Pennsylvania, Illinois and Alabama received a total of \$380,344,288 for highway funds with the approval by the Cabinet Advisory Board.

REPORT OF THE COMMITTEE ON SOCIAL SERVICE AND RURAL WORK

(Concluded from Last Issue)

This is not the only task of the Church, but it is an important one that we overlook at peril to the future welfare of the Church. In these days of uncertainty it is also the task of the Church to give people an anchor that will hold. The Church must help people to find hope in a day when it is difficult to hope. When the ways of men lead to confusion, she must point out the ways of God that lead to light and order. When the world is going to pieces before the eyes of men, the Church must help them to see a world that grows more and more unto the perfect day and that cannot pass away. This also is the task of the pastor in distressing days like these.

In this day when so many passionate appeals are being made to racial and national prejudices, it is well for us to give special attention to our ministry of reconciliation. Only as men are reconciled to each other, can they be reconciled to God. How can ye love God whom ye have not seen if you hate your brother whom ye have seen? To accomplish this double reconciliation of man with man and man with God is the task of the minister of Christ, and he is unfaithful to his trust if he in any way helps to add to the world's suspicion and hate. It is the peace-maker whom Jesus calls the son of God, and the Christian minister above all else must minister in reconciliation to a war-torn, bleeding world. Our task is to reconcile, and let that be our service, in season and out of season.

The plight of the farmer continues because his plight is part of an economic order that has no room for God and His ways. The farmer's plight will be mended only when we reconstruct our whole social order, leaving more room in it for Christ and human brotherhood. But the plight of the farmer is reflected in the plight of the rural Church, even as the cross of unemployment is reflected in the struggle of the city Churches. The world's greed takes its toll not only in human suffering but in the slow but sure decline of every institution that man has reared to help him to remember his God and his fellowman. If the Church is to survive she must help to build a social order that has more of the Kingdom of God in it than the one under which we are suffering now.

This is a hard task, but a glorious one. Our Lord and Master lovingly calls us to it. Can we say Him nay? Brethren, with that loving Master looking down upon us from His cross, what are we going to answer HIM?

Charles D. Rockel, Chairman, E. V. Strassbaugh, Charles B. Rebert, G. E. Plott, A. M. Gluck, Jacob A. Palmer, Paul D. Yoder, Roy E. Leinbach, J. M. Mullan.

Letters to the Editor

WHAT DOES A MINISTER DO?

To the Editor of the "Messenger",
Esteemed Noble Sir:

From time to time a "man in the pew" asks the question, "What does a Minister do to keep busy?" If those who raise the question would live for a while in the home of a minister they would soon find out what keeps him busy.

There is at least one young woman from the pews who found out what a minister did. She was employed to help in a minister's family during a fall and winter. Several weeks before she left employment she said to the minister:

"I am one of those who used to wonder what a minister does during the week. I always thought his work was a 'cinch', but I know better now. All the time you are 'on the go', and when you are home you are at your desk, reading, writing or studying, and the Lord only knows when you go to bed. My goodness, I couldn't stand your life two days. And believe me, when I get back home I'll 'tell the world' what a minister has to do."

And as to the easy job of preparing sermons, that is best explained by an incident which took place in a Berks County congregation: The pastor had left the charge, and the Consistory was in session discussing the calling of a new pastor. One of the Elders suggested that the Elders take turns in preaching, for a time, and thus they could save considerable money (as some congregations are doing today, only the Elders are not preaching). The suggestion was promptly adopted and the Elder who made the suggestion was appointed to preach first.

Due announcement of the innovation was made, and when the Sunday came when the Elder was to preach, he ascended to the pulpit and began the service. All this passed off smoothly. Then came the time for the Elder to preach. All were anxiously awaiting for the sermon, especially the Consistory, which sat in the "Amen corner" to the preacher's right.

The Elder opened the Bible reverently, found his text and read it loudly. Then he took off his glasses, polished the lenses, replaced his glasses and read the text again, not quite so loudly. Then he paused, looked over the congregation, and began his sermon:

"My friends, very much could be said on this text, if you only knew what to say." Then, turning and glaring at the Elders in the corner, he continued, "And you fellows, if you think it is so easy to preach, come up here and try it yourself. The congregation is dismissed."

—Paul John.

A LETTER FROM DR. WETTACH

St. Matthew's Church, Chester Co., Pa., in late May celebrated its 100th anniversary, Rev. E. C. Sult, of Ohio, preaching the sermon. The writer, through the thoughtful kindness of a lady whom he received into the Church in those far away days, had the privilege of sharing in the joy of the unique occasion. It may be of interest that the writer was guest of a family—the father and mother of which were baptized and confirmed by him in 1889. Both are still hale and hearty and deeply interested in Kingdom things. To the writer, the most interesting, the most unique event of the week was the anniversary of the Mite Society, composed of both sexes. The roll call of all the pastors who served the congregation and the answer by some one who remembered that pastor was greatly enjoyed. There were several who remembered Father Knipe, the pioneer preacher who organized St. Matthew's congregation. One man arose and said he was a barefooted lad on the way to Sunday School. Father K— came along in his sulky, stopped and asked: "Laddie, where are you going?" "To Sunday School," the bare-foot boy said. "Get in"—and the kindly man lifted him in. There was scarcely room for his feet, but they finally reached the Church. That little incident was a beautiful revelation of the character of that pioneer preacher. There were no cynics or grouchers in that group that evening. Take it all and all, the 100th anniversary of St. Matthew's congregation will go down in history as a unique and most gracious event.

—E. D. Wettach.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
11th Sunday after Trinity, Aug. 27, 1933
Saul. I Samuel 15:13-26

Golden Text: Behold, to obey is better than sacrifice, and to hearken than the fat of rams. I Samuel 15:22.

Lesson Outline: 1. Elected. 2. Rejected. The making of a nation is a slow, historical process, in which divine and human factors play their part. In the deepest sense, all history is God's story, but God never resorts to magic to achieve His purpose. The divine Spirit works in and through human spirits.

The hand of God was especially prominent in the historical development of Israel, His chosen people. But here, too, we see the co-operative agency of man. At every turning-point, representative men and women serve as the instruments of Jehovah. He inspires Moses; He moves Deborah and Gideon; He calls Samuel; and He elects and rejects Saul.

From the end of the eleventh century B. C. to the fall of Jerusalem, in 586 B. C., kings were one of the determining factors in the life of the nation. At times an Ahab brought the people to the verge of ruin, and, again, a Josiah led them into an era of reformation and restoration. For five centuries the folly and the faith of kings fills the annals of Israel. But the beginning of the monarchy is veiled in much obscurity, as may be gathered from the various accounts of Saul's choice to become Israel's first king (I Sam. 11, 9:1-10; 10:17-27; 8:1-22).

Doubtless, that momentous step was the result of various causes, and of mingled motives. There was a popular demand for a new form of government, partly as a protest against the inefficient rule of Samuel's vicious sons, and, also, in order to be "like all the nations." We can understand the reluctance of Samuel to lead such a revolutionary movement. It wounded his paternal love and pride. It shocked his faith, as an apparent rebellion against the rule of Israel's covenant—God. But his greatness of soul appears when he acceded to the popular demand that deposed his sons, and deprived his family of dignity and power. It was the Spirit of God that moved him, and it was a movement that had the divine sanction.

I. Elected. One day Saul, the son of Kish, came to Samuel, the seer, to consult him about a drove of his father's asses that had strayed from the farm. When the prophet saw him, towering head and shoulders above other men, he solemnly anointed him, as chosen of God to deliver His people.

But Saul's choice and anointing had no immediate consequences. The king-elect returned to his father's farm, and allied himself with "the sons of the prophets", a band of religious and patriotic enthusiasts. Later, when the people met at Mizpah to choose a king, Saul was led forth and triumphantly acclaimed as Israel's royal leader.

Certain people, indeed, scoffed at the choice of an obscure man, who, as yet, had performed no deed of valor. They said, "How shall this man save us?" But soon Saul manifested those military qualities that had won him the crown. The event that launched him upon his royal career was the campaign against the Ammonites, Israel's hereditary foe (I Sam. 11). In the relief of Jabesh in Gilead and in the utter rout of the enemy, Saul proved himself a king. And in his magnanimous conduct toward the vanquished, he proved himself a king in character as well as in courage (10:27; 11:12-13).

Saul was not an ideal character. Physi-

cally, he was mighty in stature, but morally he was only a midget. His virtues were those of a military chieftain, rather than those of a moral and religious leader. His magnanimity, therefore, was all the more remarkable. Most men of his stamp would have given full play to their lust of revenge by slaying "the worthless fellows" who had mocked him. But Saul restrained his anger. His victory over himself was even greater than his conquest of the Ammonites. It betokened a moral courage and a spiritual strength rare in any age, and worthy of emulation by all who wish to become the captains of their soul, and the masters of their fate.

There are other episodes in the troubled career of Saul that indicate latent traits of character, whose nurture and development might have made him truly a great king, royal in soul and body. If he failed in this, it behooves us to remember that no task is more difficult, and none more important, than to obtain the mastery of one's spirit (Proverbs 16:32).

We, too, are vividly conscious of a double personality, a higher and a lower self, ever at war. Paul gives a classical expression to that great truth when he speaks of "the fruit of the Spirit and the works of the flesh" (Gal. 5:16-21). The arena of these contending and conflicting spiritual forces is the soul of man. In each of us there are angels, eager to unfold their wings, and demons, striving to pull us down into the pit. So it was with Saul, and so it is with us.

But we have two mighty helps in this kingly work of mastering the soul's hidden forces. We have the example of Jesus, and His Spirit. Saul's mastery of his spirit was transient. Ultimately evil forces subdued him. But Jesus conquered every temptation. He is our exemplar. But we can initiate His example only as we emulate the Spirit of God, ruling His mind, heart, and will. It was this Spirit in Jesus that bore the fruit of love, joy, and peace. He has promised to bestow it upon His disciples. This "Comforter" is our strong ally in the battle of the spirit against the flesh.

II. Rejected. The task that fell to Saul's lot, the consolidation of the tribes, proved too hard for him. Surrounded by enemies, he spent his life in warlike enterprises; manifesting all the virtues and vices of a warrior, bold and generous courage, impulsive and reckless self will. There was in his nature a strain of melancholy that, in his later days, approached insanity. After his violent death in the battle of Gilboa, the Philistines mutilated his body, and exposed it on the walls of Bethshan. But the men of Jabesh, whom he had saved from torture, gave it decent burial.

Saul had lost God's favor long before these tragic scenes, and his rejection had been announced by Samuel. We have two accounts of his downfall (I Sam. 13:7-15; 15:1-35). Read in the light of their times, they tell us that Saul had wilfully disobeyed God, and the result was disastrous. The occasion for his full and final descent into iniquity was furnished by David's popularity. When all Israel rang with his praise, wrath and jealousy filled the soul of Saul, and found expression in murderous assaults upon his rival.

Thus the sun of Saul's life sets amidst clouds of darkness. There is no greater tragedy than the gradual decline of an elect soul. The fading of priceless pictures, the crumbling of empires, the withering of youth—all this is as nothing compared with the decay of a soul.

And moral failure always means dethronement. Saul kept his regalia long

after his soul had lost its sceptre and crown. But his real kingship was irretrievably lost. He had failed to measure up to his opportunities. He had refused to obey the voice of God.

There are men like that today. Elect souls they are, rich and educated, called to leadership. But they are dethroned men. They betray their trust. They neglect their duty. They disobey the will of God. Thus they lose the throne of character, and the crown of life. Their lives will end in tragic failure. Like Saul, they may excite our pity, rather than our condemnation. But they must warn us that the real kings among men are those who obey the voice of God and do His will.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.
Aug. 27th: Getting More Out of Reading
Ps. 119:33-40

Perhaps there never was an age that was more given to reading than the present. More books are being published today than ever before. Newspapers, magazines and other periodicals in vast profusion are constantly flaunted before our eyes. Everybody seems to be reading. But whether they are getting a great deal out of their reading is not so evident. Perhaps most people read too much. With reading as with eating too much is positively harmful. I thank God that I do not need to read every book that comes on the market. I make a selection of my books as I do of my food. Many of the magazines that are published are not worth the paper they are printed on. There should be a moratorium on a whole lot of this cheap trash that masquerades under the name of literature.

One should always have an object in view in reading. It is in vain to read without a purpose. Merely to pass the time does not seem to be a very worthy motive for reading. It leads to nowhere and frequently does more harm than good. It usually unfits one for real serious reading.

The next thing necessary is attention. We are all disposed to the dreadful disease of mind-wandering. We sit down to read a book and before we are aware our thoughts are afar off and the mind fails to register what the eye scans over. Desultory reading is one of our chief besetting sins. Attention is something that can be cultivated, it is largely a matter of training, of self discipline. We must "gird up the loins of our minds."

Concentration is a chief requisite in reading as in so many other things that we do in life. The books that we read should therefore be thought-provoking. Here is one of the chief evils in reading so-called "light" literature. One can read a book of this type and never use one's brains. Probably this is one reason why this kind of literature is so popular among the rank and file of our people. Thinking, as a rule, is hard work and many people shun hard work. They prefer the course of least resistance.

There are certain well established rules which help us in this matter of concentration. One of these is, **read slowly.** Take time to meditate, to reflect, to fix ideas in the mind. There is no virtue in reading a dozen books in a week. One should take sufficient time to close the book and try to reproduce the author's thoughts in one's own mind. Another rule is that of analysis. Dissect what the author has written. Argue with him, marshal your own ideas and place them over against his. Question his views and accept only what appeals to your own reasoning. Still another good rule is to read with your pen in your hand. Make notes, develop the writer's thought in language of your own. Or discuss the book with some friend of yours. It is a fine thing to correspond with some like-minded friend and in your letters discuss the books that you read. This will help you to find the salient points in a book and enable you to express yourself intelligently on the

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same. It is always well to get the main thesis or theme of a book. To do this one should carefully read the preface or introduction to a book, also the inscription and everything about the author that is available.

Another good rule is to read big books. Somebody has thanked God for little books—books that you can conveniently carry in your pocket or throw into your grip. There is of course something to be said for little books, but as a general thing big books are better. Big books usually treat of big subjects. They are more comprehensive, more complete and go more into the details of the subject.

Then I also prefer old books. By that I mean source books, books that are original. A great many of our modern books are mere reproductions of what some classic writers wrote long ago and in much better form. Why not go to the source yourself? The water is always purer and fresher at the spring. It has been said that there has scarcely been a new thought advanced since the days of Plato, and what some writers give us is only a rehash of what Plato wrote many years ago. Then why not go to the works of Plato himself and drink at the fountain?

Still another rule is that of variety. One's reading should include a wide scope of subjects. Perhaps one of the best of these is biography. Try to read the great biographies. Great men rise like mountain peaks on the landscape of history and incarnate in themselves great ideas and ideals that march through time and mould civilizations. Therefore read the lives of the good and the great. Another subject is history. What a fascinating subject this is! To see great movements take their rise and hold the stage and then yield themselves again to other movements, that develops a most interesting form of reading.

Another subject is travel. Here is an interesting and informing type of literature. By means of it we visit distant lands and learn other customs and modes of thought. It serves to bring countries that are afar off very near to us and helps us out of our own narrow circles and makes us world wide citizens.

Another form of literature is poetry. In some respects this is the flower of it all. Therefore we should not neglect the great poets. Many of these poets give us a deeper insight into life than do the philosophers. But reading poetry is hard work. Poetry must be read slowly; it must be studied to be really appreciated.

Then there is fiction. Many people confine their reading almost entirely to fiction. The modern novel, however, is far from ideal. It is too shallow, too superficial, too sensational, often too sensuous. Frequently it stirs the emotions and furnishes wrong ideals of life. It is a positive harm to be reading novels excessively and exclusively. But reading a high grade novel is refreshing and entertaining, even though one has to wade through a lot of mud to find a jewel now and then.

Finally, there is devotional literature. This should never be excluded from one's reading. To this belong the Bible, the prayer book, the hymnal, the religious paper. One needs to read these for the deepening and enriching of one's spiritual life. They need to be read regularly and thoughtfully. Paul wrote to his young friend Timothy: "Give heed to reading." Philip asked the Ethiopian eunuch, "Understandest thou what thou readest?" And in the book of Revelation a blessing is bestowed on him that readeth. "Blessed is he that readeth." "How readest thou?"

A LETTER FROM PASTOR STULC

(Continued from Page 2)

unspeakable suffering and hunger and want all around, but the nation seems to have more self control, more willingness to endure hardships than elsewhere.

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teaching, feeding and clothing, helping everywhere. There was a time when I wished I had millions, enabling me to help others. Today I am glad I do not possess them, for in a very short time they would be gone anyway and want and suffering and need would stay on. I do realize, more than ever before, that real help must come from the realm of spirit which enables one to die—when die we must—nobly and thus become conquered by Christ Himself. I am praying now more than ever for the school I mentioned so often in the "Messenger", a school of Missions among the Slav world of 165 million souls, among the unknown races in the Russian territories, in the Caucasus (11 million people speaking some 45 different languages), Siberia and elsewhere. Something is assuring me constantly that school will become a reality, though I do not know how and when.

We are praying for the President of the U. S. A. and for his good family, for their safety and blessing. We are praying for you all day after day, for you have done so much for us in our lonely and hard place, that we cannot thank you enough. We are praying for Mrs. Weaver in Martinsburg, Pa., and all those who with their dear pastor and brethren and sisters around her have helped us so often and so much. We are praying for Miss Rake in Philadelphia, for Miss Davis in New Bethlehem, for all who are sending us magazines and books. Oh, how we appreciate this! And the "Messenger"? What tie it has become for us so far away! Remember, please, we are a family of eight. Our youngest, (Yarnila) and I are born in Czechoslovakia, the mother and five children are American born. Theirs is America by birthright, by their love and allegiance. They all hope—(against hope?)—that they will return there again. I hope so too for myself. Please pray for us; things are hard, the burden heavy. The Lord you so graciously provided is still going, though weakening rapidly. The girl in the picture holding me is our Dorothy Lydia, born June 1, 1920, in Cedar Rapids, Ia. Please, do not forget about us, pray for us and God be with you and us until we meet! Dear Dr. Leinbach, I wish I could shake hands with you and thank you in person. I am,

Yours very gratefully,

Jaroslav Stulc.

Woman's Missionary Society News

Mrs. Helen Ammerman Brown, Editor
Selinsgrove, Pa.

A Union Meeting was enjoyed by the W. M. Societies of Freeland, Hazleton, West Hazleton and Weatherly at Weatherly Park. This was the July meeting and was preceded by a box lunch. Mrs. E. F. Faust was the presiding officer. "America's Awakening" was rendered by the Weatherly Society; Mrs. Brobst of Freeland spoke briefly on "Our Challenge"; Rev. C. F. Moyer spoke on "America's Dangers"; Rev. Garner offered prayer and Mrs. Garner conducted the consecration service. There was a large attendance from all the societies. A general desire prevailed for more similar joint meetings.

The W. M. S. of Shiloh Church in Danville, Pa., held its July meeting in the form of a picnic on the lawn of Mr. and Mrs. F. W. Diehl. Following a pleasant social afternoon 40 members enjoyed a delicious supper. The lawn was decorated with Japanese lanterns. As a climax to the event the pageant, "America's Awakening", was effectively given in the beautiful outdoor setting.

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The G. M. G. of Ashland, Pa., Rev. Mr. Welsh, pastor, met in the July meeting in a picturesque grove. The afternoon was spent in swimming and hiking. After a fine ham, egg and corn supper the meeting was held. Mrs. Welsh has become the counselor of the guild following the resignation of the editor of this column as

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counselor. We heartily welcome Mrs. Welsh into our missionary forces and look for a fruitful future from the society.

OBITUARY

THE REV. ROY JOSEPH FREEMAN

In Reading, Pa., on July 17, 1933, our beloved brother in Christ, Rev. Roy J. Freeman, was called home to his Heavenly Father after having served his Lord and Master for more than a quarter of a

century. He was dearly loved by the parishioners of the Uniontown Charge, East Susquehanna Classis, which he served for more than four years. In the Classis, he was always ready to support the Kingdom interests of the Church. When his health began to fail him and he could no longer attend its meetings regularly, he would deeply regret his inability to attend, and prayed for an even greater interest in Kingdom work.

Rev. Roy Joseph Freeman was born in Weissport, Carbon County, Pa., Feb. 6, 1877. On Sept. 12, 1903, he was married to Miss Mary E. Anderson, Myerstown, Pa. This union was blessed with one son, Roy Joseph, who is a Junior at Pennsylvania State College, majoring in Physical Education. Beside his wife and son, Brother Freeman is survived by his aged father, Rev. Joseph E. Freeman, Lehigh-ton, Pa.; two brothers, Rev. Charles F. Freeman, Doylestown, Pa., and Dr. Leslie S. Freeman, druggist, Philadelphia, Pa.



The Rev. Roy Joseph Freeman

and one sister, Margaret Pearl Freeman, nurse, Allentown, Pa. His mother and two brothers, William G. F. and Nevin H., preceded him in death. Rev. Mr. Freeman was graduated from the Theological Seminary at Lancaster, Pa., with the class of 1906. He was licensed by Lancaster Classis and ordained into the Holy Ministry at Hegins, Pa., his first Charge, by East Susquehanna Classis, in which Classis he finished his work last year, when he had to resign because of failing health. He then removed to 140 N. Second Street, Reading, Pa., where he died July 17, 1933, aged 56 years, 7 months and 11 days. He served the following charges, besides those mentioned: Tatamy, Pa., Pottsville, Pa., E. Mauch Chunk, Pa., Manchester Md., and Weissport, Pa.

Funeral services were conducted from his late home and St. Jacob's Church, Weissport, Pa., by Dr. C. E. Creitz, of Reading, Pa., who preached from the text, 2 Tim. 2:3, "Suffer hardship with me, as a good soldier of Jesus Christ." Rev. Russel Mayer, pastor of St. Jacob's Church, read his favorite hymn, "Jesus I Live To Thee," and read the Scripture and offered the prayer. At the grave, Rev. Alvin F. Dietz, Shamokin, Pa., read the committal; Rev. Charles A. Huyette, President of East Susquehanna Classis, read James Whitcomb Riley's poem, "Away", and Rev. John C. Brumbach, successor to Mr. Freeman at Pillow, Pa., pronounced the benediction. Ministers present were Revs. Charles E. Creitz, D.D., Walter R. Hartzel, Herman J. Naftzinger, Charles A. Huyette, John C. Brumbach, Russel Mayer, Edwin Kutz, Joseph E. Freeman, Charles F. Freeman, L. M. Fetterolf, Wilbur Moyer, and Alvin F. Dietz.

The mortal remains of this beloved

brother were deposited in mother earth in the beautiful cemetery at Lehigh-ton, Pa. "Farewell, dear brother, Peace be to thee."

—Alvin F. Dietz.

J. F. CRITCHFIELD

We regret to record the tragic death of Mr. J. F. Critchfield, a son of Mr. and Mrs. Clarence Critchfield, of Rockwood, Pa. For the past 9 years he resided in Santa Barbara, Calif., where he was employed by Mr. Ross, an oil producer, and while on his way to inspect tank trucks he lost control of his car and was dashed down a cliff 120 feet to his death.

His remains were brought back to Rockwood, where funeral services were conducted by his pastor in Trinity Church, of which he was a member. He reached the age of 30 years, 11 mo. and 13 days. He is survived by his parents, three brothers and two sister, and a large circle of relatives and friends. His remains were laid to rest in the I. O. O. F. Cemetery, near Rockwood, Pa., Thursday P. M., July 19.

A. S. K.

WALTER RAYMOND STUTZMAN

Walter Raymond Stutzman, for a number of years a deacon of Frieden's Church, Hegins, Pa., passed away suddenly on July 19 from a cerebral hemorrhage. Mr. Stutzman appeared in the best of health until his sudden demise.

He was born Sept. 3, 1890, a son of

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Robert and Henrietta (nee Thomas) Stutzman. He was born and lived in Hegins until his marriage about 5 years ago, when he moved to Valley View, where he died. Although rendering his mantle at the early age of 42 years, 10 months and 16 days, he had lived a useful and devoted life. Having been born of godly parents, he was trained to go to Church and Sunday School and was confirmed by the late Rev. Roy J. Freeman. He served as a deacon for two terms. Mr. Stutzman served in the World War and was an active member of the Valley View Post of the American Legion. On Nov. 25, 1928, he married Miss Fronie V. Wiest, who together with one son, Robert, survives. His father, as well as 5 sisters and 3 brothers, also remain to mourn his loss. Since his residence in Valley View, Mr. Stutzman attended Zion's (Klinger's) Church, near Klingerstown, where his wife belongs. Owing to the inability of the pastor, Rev. W. R. Hartzell, to officiate, the funeral was in charge of Rev. Herman J. Naftzinger, and was held on July 22.

—N.